GARDEN OF ILM

TEXTBOOK

QAWAʿID AL-ARBAʿ

SHEIKH MUḤAMMAD
IBN ʿABDUL-WAHHĀB

DAWRAH
OF
SHEIKH MUḤAMMAD
HISHAM AṬ-ṬĀHIRĪ

Transliteration

Consonants	

ء	ʾ
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh

ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓh
ع	ʿ
غ	gh
ف	f
ق	q
ك	kh
ل	L
م	m
ن	n
و	w
ي	y

Long vowels	
ا	ā
و	ū
ي	ī

short vowels	
◌َ	a
◌ُ	u
◌ِ	i

Symbol	
◌ّ	Dupplicate the letter

Table of Contents

Qawaid Al-Arba'.....1
The First Rule: 4
The Second rule:.....5
The Third Rule:.....7
The Fourth Rule: 11

Qawaid Al-Arba'

In the Name of Allah, *Al-Raḥmān* (The Merciful), *Al-Raḥīm* (The Mercy Giving).

I ask Allah, *Al Kareem* (the Most Generous); The *Rabb* (Lord) of the Great Throne, to guide you, make you successful in this world and the Hereafter, make you blessed wherever you are, and make you from those who, when given are thankful, when tested are patient, and when they sin, they seek forgiveness. And verily, these three are the keys to happiness.

Know - may Allah guide you to His obedience - that *Al-Ḥanifiyyah*, the religion of Ibrahim peace be upon him, is that you worship Allah alone, making the religion sincerely for Him, as He (The Most High) said:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

(which means) ﴿**And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)**﴾

[Adh-Dhariyat (51:56)]

When you have known that Allah has created you for His worship, then know that worship is not called worship unless it is done with Tawhīd, just as the Salah is not called Salah unless it is done with *Ṭahārah* (Ritual Purity).

Similarly, if shirk enters into worship it invalidates it, just like when *Ḥadath* (a nullifier of purity) enters *Ṭahārah* (it invalidates it). Just as the saying of The Most High:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَـٰجِدَ ٱللَّهِ شَـٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُولَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَـٰلِدُونَ ﴿١٧﴾﴾

(which means) ﴿**It is not for the Mushrikûn** (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh)**, to maintain the Mosques of Allâh** (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building)**, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide**﴾ **[At-Tawbah 9:17]**

Hence, if you know that *Shirk* nullifies *'Ibādah* (worship) if it is mixed with it, and it nullifies the deeds, leading the one who commits it to be in the Hellfire forever, then you come to know that the most important thing upon you is understanding this so that perhaps Allah will keep you free of this trap, which is Shirk with Allah. About which He says:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١١٦﴾

(which means) ﴿**Verily! Allâh forgives not** (the sin of) **setting up partners** (in worship) **with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away**﴾ **[An-Nisa' 4:116]**

This is achieved by knowing four rules which Allah has mentioned in His Book.

The First Rule:

Is to know that the *Kuffār* whom the Messenger of Allah ﷺ fought against, accepted and confirmed that Allah The Most High is *Al-Khāliq* (the Creator), *Al-Rāziq* (the Provider), *Al Muḥyi* (the One who brings to life), *Al Mumīt* (the One who causes death), *Al-Mudabbir* (the Dispenser) for all the actions, and that did not enter them into Islam.

The evidence is the saying of Allah The Most High:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾﴾

(which means) ﴿**Say** (O Muhammad ﷺ)**: "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment** (for setting up rivals in worship with Allâh)**?**﴾

[Yūnus 10:31]

The Second rule:

They said: 'We do not call upon them (the false gods) nor turn towards them except to seek nearness and intercession.'
The evidence of seeking nearness, is the saying of The Most High:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ ﴿٣﴾﴾

(which means) ﴿**Surely the religion** (i.e. the worship and the obedience) **is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him** (say)**: "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever**﴾ **[Az-Zumar 39:03]**

The evidence for seeking intercession is the saying of The Most High:

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾﴾

(which means) ﴿**And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."**﴾ **[Yunus 10:18]**

There are two types of *Shafa'ah* (Intercession): A *Shafa'ah* that is rejected and a *Shafa'ah* that is accepted.

As for the rejected *Shafa'ah*, it is that which is sought from other than Allah for something which only Allah is capable of. The evidence is the saying of the Most High:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَـٰعَةٌ ۗ وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ ﴿٢٥٤﴾﴾

(which means) ﴿**O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Ẓhâlimûn** (wrong-doers).﴾ **[Al-Baqarah 2:254]**

As for the affirmed *Shafa'ah*, it is the one that is sought from Allah. The one who intercedes is honoured by the intercession. And the one who is interceded for is he whose deeds and speech are pleasing to Allah, after He gives permission.

He (The Most High) said:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

(which means) ﴿**Who is he that can intercede with Him except with His Permission?**﴾ **[Al-Baqarah 2:255]**

The Third Rule:

The Prophet ﷺ arose amongst a people who differed in their worship.

From them were people who worshipped:

- The Sun and the Moon
- The Angels
- The Prophets and the Righteous
- The trees and stones

The Messenger of Allāh ﷺ fought them and did not differentiate between them.

The evidence is the saying of The Most High:

﴿وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّـٰلِمِينَ ﴿١٩٣﴾﴾

(which means) ﴿**And fight them until there is no more Fitnah** (disbelief and worshipping of others along with Allâh) **and** (all and every kind of) **worship is for Allâh** (Alone).﴾ **[Al-Baqarah 2:193]**

The evidence [that they worshipped] the sun and the moon is the saying of The Most High:

﴿وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾﴾

(which means) ﴿**And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you** (really) **worship Him.**﴾ **[Fussilat 41:37]**

The evidence [that they worshipped] the angels is the saying of The Most High:

﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا ٱلْمَلَـٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا﴾

(which means) ﴿**Nor would he order you to take angels and Prophets for *Arbāb*** (pl. of lord)**...**﴾ **[Al-Imran 03:80]**

The evidence [that they worshipped] the Prophets is the saying of The Most High, {And (remember) when Allâh will say (on the Day of Resurrection):

﴿وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾﴾

(which means) ﴿**O ‘Îsâ** (Jesus)**, son of Maryam** (Mary)**! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’ " He will say: "Glory be to You! It was not for me to say what I had no right** (to say)**. Had I said such a thing, You would surely have known it. You know what is in my**

inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴾ **[Al-Ma'idah 05:116]**

The evidence [that they worshipped] the righteous people is the saying of The Most High:

﴿ أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ ﴾

(which means) ﴿**Those whom they call upon** [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] **desire** (for themselves) **means of access to their Rabb (Allâh), as to which of them should be the nearest; and they** ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] **hope for His Mercy and fear His Torment.**﴾ **[Surah Al-Isrā 17:57]**

The evidence [that they worshipped] the stones and trees is the saying of The Most High:

﴿ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ ﴾

(which means) ﴿**Have you then considered Al-Lât, and Al-'Uzzâ** (two idols of the pagan Arabs) **And Manât** (another idol of the pagan Arabs)**, the other third?**﴾ **[An-Najm 53:19,20]**

Also, the Hadith of Abu Waqid al-Laythi (may Allāh be pleased with him) who said:

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا خَرَجَ إِلَى خَيْبَرَ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ

“When the Messenger of Allah ﷺ went out to Hunain he passed a tree that the idolaters called Dhat Anwāṭ upon which they hung their weapons.” They (the Companions) **said:"O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat”** (At-Tirmidhi 2180 - Hasan Sahih according to Imam At-Tirmidhi)

The Fourth Rule:

The Mushrikūn (polytheists) of our time are worse in their shirk than those who came before them. This is because those who came before, committed shirk during times of ease whilst directing their worship sincerely to Allah during times of hardship.
However, the Shirk of the Mushrikeen (polytheists) of our time is constant - during times of both ease and hardship.
The evidence is the saying of the Most High:

﴿فَإِذَا رَكِبُوا فِي ٱلْفُلْكِ دَعَوُا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾﴾

(which means) ﴿**And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others**﴾ **[Al-'Ankabut 29:65]**

May the peace and blessings of Allah be upon our Prophet Muḥammad and his family and all his companions.